

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XI.

GARDINER, MAINE, FRIDAY, SEPTEMBER 2, 1831.

NEW SERIES, VOL. V.—NO. 35.

PUBLISHED EVERY FRIDAY
BY SHELTON & DICKMAN.
WILLIAM A. DREW.—Editor.

[From the Gospel Anchor.]
A SERMON,
BY C. F. LE FEVRE.

TEXT.—"Then said Micah, now know I that the Lord will do me good, seeing I have a Levite to my priest."—Judges xvii. 13.

It was well observed by the poet, that "the proper study of mankind is man;" and we cannot avoid being of the opinion that if people would study human nature a little more, and books a little less, that a great deal which now appears to be a great deal of virtue, would wear the unvarnished stamp of imposition and priestcraft. Men are the same in all ages, and in all countries; they are constituted of precisely the same material, and he who studies the dispositions of those among whom he lives, will, in that narrow circle, find abundant materials by which to form a correct estimate of human character. Such men will be admirably adapted to meet human nature in all its varieties, without being moved by the influence of power, or imposed upon by the professions of sanctimonious pretenders.

There are many instructive lessons in the bible, which if duly considered, would give us a pretty correct idea of what is passing now before our eyes. The little history connected with our text is one of this character; it furnishes ample materials for parallelisms, and we shall endeavor to make it both interesting and instructive, by showing that it is but a picture of the age in which we live.

The chapter of us in these words—"And there was a man of Mount Ephraim, whose name was Micah. And he said unto his mother, the eleven hundred shekels of silver that were taken from thee, about which thou cursedst and spakest of also in mine ears, behold the silver is with me, I took it. And his mother said, blessed be thou of the Lord, my son. And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord, from my hand, for my son to make a graven and a molten image, now therefore I will restore it unto thee. Yet his mother took the two hundred shekels of silver and gave them to the founder, who made thereof a graven image and a molten image, and they were in the house of Micah. And the man Micah had an house of gods, and made an ephod and teraphim, and consecrated one of his sons, who became his priest." In this transaction we have several things to notice, in order to come to an explanation of the subject.

In the first place, we notice the conduct of the mother. The good woman had amassed eleven hundred shekels of silver—that is, about the sum of 550 dollars, the shekel being two shillings and six pence sterling. For what purpose had she laid aside this money? The second verse informs us, it was "for her son to make a graven and molten image." This then, was the robbery of the mother. She robbed her own family for the purposes of idolatry. Micah, her son, discovers this hoard and seizes it. When he did this, it is most probable that he was ignorant of the purpose to which his mother was going to apply it, or he would not have stolen it. The old lady was much distressed about the loss of her money, and cursed—that is, she abjured all her family, and threatened a curse on them, if they knew where the money was, and did not discover it. We are not told what induced Micah to disclose the secret. As no solution to this difficulty is given, we can only offer a speculative opinion. It is very probable then, that the mother, in talking about her loss, had mentioned the purposes to which that money was to be applied. We are the more disposed to adopt this sentiment, from the fact that Micah was as fond of images as his mother, and when he found that she intended this sum for a purpose so congenial with his own feelings, he made a virtue of this discovery and gave in his confession. Perhaps too, it was customary in those days, as it is now, to tell their experience. The mother had vindicated the doctrine that there was no harm in robbing the children, if the money was devoted to pious purposes; and no doubt the son availed himself of this argument to excuse his theft, and adopting the same reasoning would maintain that there was no harm in the children robbing the parents, if the money was in the same way applied. In this matter you will observe that they both agreed in their religious experience. However such conduct would be reprobated in the common transactions of life, it was proper enough in religion. There was no difference now existing between the mother and the son—there was some ceremony about the son giving back the money to the mother, and the mother again offering it to the son, who refused it, but this was nothing more than those little ostentatious displays of generosity, which professors every day favor us with—both knew well enough how the money was to be expended, and accordingly the image was made. Do we, my friends, feel ashamed of this injustice and roguery

under the sanction of religion? Do we blush at this exhibition of moral turpitude? Let us look at what is passing before us, and reserve our indignation for our own country and our own people.

Has it never met your view or come to your knowledge, to see or hear of a parent of a family, subscribing to some of the favorite idols of the day, while his own family were destitute, if not of the necessities, at least of the comforts, of life? Have you never known some poor weak sister of the faith, laboriously engaged at those times which should be sacred to repose, or to the assistance of her family, in making provision to assist in some wild missionary scheme? If such things have come within your notice, you have had the case of Micah's mother before you.—She is amassing shekels for the graven and the molten image.

Again, have you never heard of a pious son giving at least, eleven hundred shekels, or 550 dollars, for the same purposes, while the father who supported him and the mother who bore him, have by hard labor, merely obtained a scanty subsistence? If you have, you have had the case of Micah before you. Now supposing some one should go and discourse with these individuals and expostulate with them on the injustice and inconsistency of their conduct, we do not in the least doubt but that their religious experience would closely accord with that of Micah and his mother. They would say "we have wholly devoted this silver unto the Lord," for a tract society. They would use the same argument that the Pharisees of old did, and which our blessed Master so sharply reproved. "It is a gift, whatsoever thou mightest have been profited," and so for the glory of God and his holy religion, they would have their father and mother to starve.

After Micah had the image made, he sets his household in order—he makes his dwelling a house of gods; he has his ephod and teraphim, and consecrates one of his sons, who becomes his priest. When a man in the present day, gets linked into the trammels of an orthodox church, his domestic establishment is something like Micah's. Formerly the bible for his instruction in the moral law, and good books of history and information, were all that was required, but now he has a house of idols, religious papers devoted to revivals—tracts by the dozen—Sunday school reports—missionary reports—bible society reports—temperance society reports—in short, all the images of the day, adorn his shelves. But the mischief does not end here. His children are to be fed with this trash; whether they receive it as truth or not, becomes not the subject of inquiry. Whether it is consonant to the tenor of scripture, cannot be agitated by a member of his family. These traditions have superseded the diligent search of scriptures, and they must bow before these idols. If he has a pious son, one of the same religious experience as himself, he consecrates him chaplain to his family—he becomes his priest.

Our history proceeds by informing us that there was a young man, a Levite, that is, a priest, who departed from his place of residence in Bethlehem Judah, and was travelling to find a place to sojourn in, and in his travels he comes to the house of Micah. Micah inquires whence he came, and the young man tells him that he is a priest looking out for a place. Micah most probably pleased with his appearance, makes him an offer. "Micah said unto him, dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and suit of apparel and thy victuals. So the Levite went in." There are some things in this part of the history worthy of notice. We cannot avoid being struck with the very moderate sum offered to the priest, as a compensation for his services. Let us see—ten shekels, that is five dollars, a suit of apparel, and his victuals.—This was all for the services of one year. Missionaries did not fare so well then as they do now. Travelling preachers must have been little thought of, to accept such an offer as this. Micah must certainly have been a parsimonious man, or he did not think much of his priest. He had devoted two hundred shekels for his image, and yet only gave the priest ten for a year. But the priest knew very well what he was about. We shall see in the sequel, that the priest had the advantage; and it will afford you this important lesson—that he who undertakes to engage with a priest single-handed, will generally get the worst of the battle.

In this conduct of Micah's, we find something very analogous in the conduct of professors at the present day. How often do we find a man liberal to profusion, in giving money to some idolatrous purposes, to have his name blazoned, and recorded, and trumpeted through the world as having made a present of so many thousand dollars, for some ridiculous purpose—to get up a revival among the Hot-tentots, or to save the souls of the Esquimaux—which same individual in his dealings with his fellow men, is abating their services and grinding down the laborer and mechanic to the lowest fraction.—They will dispute the honest account of a tradesman, and put the money abated from

his just demands into the missionary bag—thus fulfilling the old adage, "rob Peter and pay Paul." In this trait of Micah's character, I would not have you suppose that I am taking sides with the Levite, by no means—he took care of himself. In the same manner, I am not taking sides with modern priests against professors—they will take care of themselves. The particular trait in the human character which these remarks are introduced to develop, is the particular one which impels a man to be excessively profuse with his money, in some instances, and excessively mean in others.

We proceed with our history. After Micah had the priest safely lodged in his family, he began to look around him with great satisfaction. He had his idols about him, and whatever had been his misgivings as to the propriety of his conduct, he now felt a confidence in the correctness of the course which he had adopted. He felt moreover, an assurance of hope that the blessings of God would be added to his unsanctified proceedings. The simple fact of having enlisted a priest in his service, was to this superstitious man, proof positive that God contemplated his conduct with pleasure. Under the influence of this feeling, he utters the exclamation contained in the text—"Now know I that the Lord will do me good, seeing I have a Levite to my priest."

Micah's reasoning is by no means singular. It is most unfortunately the case, that the world is full of men, who are swayed by the same superstitious motives. However certain measures may oppose the plainest principles of common integrity, yet if they have the sanction of the priest, all is right—it is the Lord's will—men know that God will do them good.—We shall furnish an example or two by way of illustration, contrast them together, and then see the correctness of this remark.

Supposing a man should go about this city begging, representing that both himself & a numerous family were in the greatest state of distress and poverty, but instead of this being the case, the fellow had in the bank of New York, the sum of ten thousand dollars. If this should come to the ears of the magistrate, what would they do? If they did their duty, they would commit him as a vagrant and impostor. There could be no course of reasoning, however ingenious and plausible, that would satisfy a plain common sense man, that he was not an impostor. He might say that no one was obliged to give; but would that excuse the imposition? By no means: he is no better than a robber—the principle is the same, the disposition the same, physical force is all that is wanting, to complete the highwayman. Now look at another case. Instead of a beggar, a well dressed and well fed priest goes round the city to collect money for the Bible society. He represents the family of mankind in a famishing, perishing state, and the funds to supply people with the bread and waters of life at the lowest ebb. He collects a large amount and goes his way.—Now it is proved that so far from his story being correct, the said society, and its kindred branches, possess as much bank stock and real estate as any company in the Union. Now I speak as unto wise men.

Is not this the most gross and flagrant imposition? Can there be any course of reasoning that will satisfy the unsophisticated mind that this is right? But how different is the treatment which the two men will receive, the lay beggar will be sent to the Penitentiary or Bridewell, the clerical beggar will be treated with greatest respect; he will be hailed as being in the service of the Lord; people will say, "we know that the Lord will do us good, seeing we have a Levite to our priest." The reasoning which the beggar might adopt as the plea for his justification, is precisely that which is used by the advocates of these beggaring societies—"You need not give unless you please, there is no force made use of." But this is not true; it is less admissible in this case, than in that of the beggar. A man cannot do as he pleases. If he refuses, he is proscribed, he is pointed at, he is shunned by the members of his church. The edict has gone forth; he must either unite in the schemes of the day, or submit to cold treatment from the whole church.

It is not true that no force is used.—The worst of force is employed, the cunning and sophistry of strong minds over the hearts of the weak and credulous.—There is no difference in the force which the highway man employs, who takes your purse by physical strength, or makes you surrender it by threatening your life. There is no moral difference in the force which the priest employs, who takes your money by picking your pocket, or makes you surrender it by denouncing God's judgment on you in case of refusal. He commits a double theft—he takes away your freedom as well as your money.

We might extend our views on this part of our subject, and show that there are many more cases in which the sanction of the priest reconciles to the men of this generation the most palpable breaches of integrity and common honesty. We have, however, several other things to notice as connected with this history, which will

prevent us from dwelling any longer on this particular point.

While Micah and his priest and household were quietly settled and things went on prosperously, it came to pass, that a company of the tribe of Dan passed thro' the country, seeking "them an inheritance to dwell in, for unto that day all their inheritance had not fallen unto them among the tribes of Israel." And the children of Dan sent out five men, men of valor, to spy out the land and search it, and when they had come to Mount Ephraim, they lodged in the house of Micah. They discovered immediately that the young man was a priest of the tribe of Levi, and they began to question him as to the cause of his being there. He tells them "Micah hath hired me and I am his priest." They then inquired into the state of the country, and whether their journey would be prosperous. To these questions the priest gives them a satisfactory answer. The spies return to those who sent them and report matters. On this intelligence, six hundred armed men go forth, accompanied by the spies, and come to the house of Micah. The spies inform their companions that this is the house in which are the ephod and teraphim and molten image.—They then resolved to rob the house; the six hundred men stood at the entering of the gate, and the five spies bore away the images. The priest enquires of them what they are about. What do ye? "And they said unto him, Hold thy peace, lay thine hand upon thy mouth and go with us and be to us a father and a priest; is it better for thee to be a priest unto a house of one man, or that thou be a priest unto a tribe and family in Israel? and the priest's heart was glad, and he took the ephod and teraphim and graven image and went in the midst of the people." In this transaction there are many things worthy of notice. In the first place, the ingratitude of the priest. When he came to Micah's house, in the first instance, he was a poor travelling missionary—a priest seeking a place; Micah engaged him. It is true that his pay was not much, less perhaps than Micah might have afforded, but at the same time the old man treated him well; he considered him as a son in his family. But we must next notice the occasion of his leaving him; it was for the money. Is it not better to be a priest of a tribe than of a single family? more profitable? more honorable? This, you see, my brethren, was a loud call. What priest could resist it? It was one of those irresistible arguments which carry conviction along with them. "And the priest's heart was glad and he went in the midst of the people." But we must lastly notice the dishonesty of the priest. Not satisfied with leaving his benefactor, he takes along with him the ephod, the teraphim and the graven image; he joins these plunderers in stripping the man who had afforded him an asylum and support.

The part of Micah's priest is not unfrequently acted by the modern Levites of the day. He who leaves a society which has cherished and supported him, because he has obtained a loud call, that is the promise of a large salary, imitates the Levite. If in addition to this, he leaves the people destitute, or parts with them abruptly, and is indifferent to their welfare, so long as his own purpose is answered, that man may be said to carry away the ephod and teraphim. But he who leaves his people for the sake of money and then tells them that he is truly grieved at parting with them, that nothing but a sense of duty and the powerful operation of God's holy Spirit, selecting him for a field of more extensive usefulness, could have induced him to separate himself from them is a deceiver and a hypocrite. Can a man never hear a call unless the sound come through a silver trumpet? The Levite, as far as this went, was honest; he never offered to make any apology—his heart was glad: he manifested his satisfaction without disguise, but now a Levite will wear a long face and utter sobs and groans, while his heart rejoices at his promotion.

Our history proceeds to inform us that Micah and his neighbors go out and call upon the children of Dan. The Danites enquire of Micah, "What is the matter, that he should come to them with such a company? And Micah answered and said, Ye have taken away the Gods that I have made and my priest, and what have I more? And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee and thou lose thy life with the life of thy household. And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back to his house."

In this account many salutary lessons may be learned. It is often the case that injustice meets its reward in a similar manner to which it was perpetrated. Micah stole money to make images, and now these images are stolen by his priest.—This was a just recompense for Micah, but it does not excuse the priest from the charge of base ingratitude.

This kind of ingratitude is not uncommon in the world. We will offer you an instance and then dismiss you from this inquiry. It is no uncommon thing to find

a man in a state of actual poverty, who, in the days of his prosperity, has expended for the sectarian purposes of the day, sufficient to maintain himself and family. His subscriptions to some of the popular schemes of the day may have been excessively liberal. He now applies to these very societies for assistance. Does he obtain it? Is there that readiness in these overgrown wealthy institutions to hand out that then was manifested in taking in? No, my friends; the iron grasp of speculating priestcraft is like a vice, nothing can escape its grip. The dollar that gets into the treasury of the Lord, is never found floating on the waters of benevolence to assist the poor and destitute. If it ever finds way out, it is for some sectarian purpose, some proselyting scheme that shall restore an hundred fold. Should the applicant remonstrate, the language of the Danites would meet his ears—"Let not thy voice be heard among us, lest some angry fellows run upon thee and thou lose thy life." He will understand this; he will see that they are too strong for him, and he will desist. Stung with pain at the ingratitude and brutality of such people, he will turn away. He will see that he has been spending his money for that which satisfieth not, and he will regret to think that he could have so grossly deceived himself and mistaken the characters of mere professors, as to have exclaimed in the days of his liberality, in the language of the text, "Now know I that the Lord will do me good, seeing I have a Levite to my priest."

EARLY DEATH.

That "the house of mourning is better than the house of feasting," is a sentiment remembered by all when the cold hand of sorrow is wringing the brow; but the lesson is learned at the grave. The voice that should speak wisdom from the tomb, is drowned in the closing of its portals, and the coffin and the motion descend alike in the darkness of forgetfulness.—Death is always clad in terrors, even when it is the aged head that bows before him; but there is something peculiarly melancholy when his shaft strikes the young, and the beautiful, and the happy. It is not to be expected that the ripe fruit should not fall, that the full ear not be gathered in the garden; but not that the young and tender bud, opening and blossoming amid the summer breeze should shrink and wither as before the blast of midew. It was to be expected, when the scar leaf of Autumn is falling, and the full blown rose scattering its leaves, when the hoary grain is gathering to the harvest, that the hoary head too should lie low.—But when the arrows of the destroyer strike the young in their youth, and the happy amid their happiness, and those whom they love in the bloom of their loveliness: when the warm tide of our affections as it swells purely up from the fountain of the heart is chilled and chained in its flow, how difficult do we realize that those whom we loved are indeed but the dust—how galling the feeling that the uttered and the unutterable thoughts of our bosom must seek refuge again in the silent sanctuary—that our affections that rose pure as the exhalations of the river, like them before the chill atmosphere of death, must fall back upon the heart in coldness and tears!

Such at least are the feelings with which I have lately revisited the grave of one, rendered equally dear by her virtues and her sufferings. It is now between two and three years, since a young Englishman with his sister, a beautiful and accomplished girl of sixteen, arrived in this country. Having business to transact here, and thinking that a change of climate and sea air might be beneficial to her health, he brought her with him, and having placed her in a beautiful and retired situation, he left her, to attend to his business in some other part of the country. But I soon learned that this beautiful and interesting female, was the victim of that disease which in its desolating march sweeps so many of the young and beautiful to the grave. Consumption, had fastened upon her young and delicate frame; and although for a time it appeared to have been checked, it suddenly reappeared with all the symptoms of rapid and speedy dissolution. Her brother was immediately sent for, but the letters did not reach him until it was too late. I then learned too, that she had a lover whose anxiety for her health had induced him to leave his country to follow her here, and that he was now actually on his passage.

Her situation was now truly distressing: her brother absent, her lover not yet arrived, a stranger in a strange land, the hand of death upon her, and conscious that it was dealing with her—yet never did a murmur escape her lips. I visited her constantly, till I thought her too ill to receive me, when I reluctantly discontinued my visits till informed she had expressed regret at my absence. I immediately called to see her. She was sitting in a chair, her head reclining on the back, with that unnatural but beautiful gloom so peculiar to the disease. Her eye kindled for a moment as I entered. "This is kind," said she. I approached and took her hand, the heat of which was already wasted into the ghastly resemblance of a

skeleton. "This is indeed kind—I feel a stranger in your country, but I shall soon go home." I could only reply by pressing the hand I held—my heart was too full for utterance. "I do not fear death," she continued, "for I am in the hands of that merciful Providence which has ever been kind to me; but I feel that I could meet it with more composure, under the roof amid the friends of my childhood."—"Those trees," said she, pointing to some oaks that were waving before the open window, "those trees are beautiful, but they are not the trees of England—of my home, I would now give more to see the elms that stand before my father's door, the garden over which I had so often played, any thing that belonged to home, even the moss upon its roof, or the moss upon its windows, than all your lakes and catenates and mountains." I cautioned her for speaking so much, fearing it would exhaust her.

"Oh no!" she replied—"if ever you are a stranger, dying in a strange land, you will know how delightful it is to think, to speak of home. You may have every attention of skillful physicians and kind friends, but the heart will yearn for the tenderness of a mother's love—the look that soothes the pain which medicine cannot reach—that arms the affection of nature against its sufferings. You will then learn how different are the attentions we owe to motives of kindness and duty, from those which the heart offers, and the heart receives." After a pause, she continued—"This dying among strangers is indeed dying. If you know how the heart turns from all the attentions, they offer, to all that can bestow from the look of pity that surrounded us to the looks of love that are far away, that have watched and weep over our tomb—to feel the agony of those, who with mute and anxious eye will watch in vain for our return—to think how the eye will grow dim, and the cheek pale at the thought that the conflict is indeed over, and the child has fallen, unshielded by the buckler of a mother's love—to be denied in death, the kind look of that only love that was unchanged through life, to feel the ties of this world draw closer round the heart, at the moment they are to be severed forever—imagine all this, and you will still have but a faint idea of the feeling of a dying exile."

The next morning I went early to visit her. I found her still sitting in her chair, but evidently more weak and exhausted. The bright eye and unnatural bloom were still there, but her countenance was more sunk and hallow. She smiled when she saw me enter, and motioned me to her, told me in a voice much more feeble than I had before known, that I had come to bid her farewell; and pointing to the sea which was visible from the window near which she sat, she added in a half playful manner, "I shall soon embark, I feel that I have soon the sun rise for the last time, and have pleased myself with the thought that it is the same sun that shines at home. I sit and watch the waters and the breeze, and the clouds that come from the east, as if they could tell me of England and those I love." "It seems hard to our weak nature," she returned after a pause, "to be summoned so early to leave this beautiful world, yet I regret it more for my friends than myself. I desire to feel resigned to the dealings of Providence in all my sufferings, and trust I can say 'not my will, but thine, O God, be done.' Then, giving me a small packet of letters, she added, "you will deliver this." Then drawing me nearer and lowering her voice, she continued with some hesitation—"There is one to whom my affections are pledged, to whom my hand should have been given. I fear most for him. I dare not know how he will receive the tidings of my death. He is already on his passage to this country, and will soon be here. Promise me to part with this letter but into his hands." I promised. "One thing more," she added, and showed me a small miniature of her lover. "It was his first gift," said she, "and I promised never to part with it." When I am dead lay it on my heart, and let it be buried with me. He will visit my grave when he comes; then tell him that I loved him to the last. Promise this." I promised. "It is enough," she said,—"now place me so that I can see the waters—He will come from thence—tell him that all my last thoughts which were not claimed by Heaven, were on home and him." In this situation she expired.

I have since remembered my pledge. The portrait of her lover was buried with her. I visited her grave with him, and delivered the message she had dictated. But the blow was fatal to one already laboring under feeble health. The canker worm too was in his heart, and the lover now sleeps at the side of his beloved.

Christian Register.

Usefulness of Commentaries.—"What are these huge volumes which fill up one side of the room," said a visitor to the keeper of a public library. "These are the interpreters of the Scriptures," was the answer. "There is a prodigious number of them; the scriptures must have been very dark formerly and be very clear at present. Are there any remaining doubts, any points still contested?" "Are there, do you ask? almost as many as there are lines." "You astonish me! what then have all these authors been doing?" "Searching the Scriptures to find, not what ought to be believed, but what themselves already believed." "If this be high coloring, it is not wholly unfounded."

"Watch ye, stand fast in the faith, quit you like men be strong."—Paul.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, SEPT. 2.

PARTICULAR PROVIDENCE.

The constant exertion of the divine power and goodness are as necessary to the preservation, as they originally were to the creation of the universe and the innumerable orders of beings which people it. We could never subscribe to the semi-atheistical sentiment that God, after he had created the world, cast it from him, to float in the regions of space, indifferent to its eternal order and its final destiny. God is as present on the earth as in heaven; he is as much the God and Father of man, as if no other species of beings ever had an existence; as much the disposer and saviour of each individual as if no other human creature had a being throughout his stupendous universe.

That the Divinity has imposed upon matter certain fixed and wise laws, which the physical world is obliged to obey, is a sentiment to which we cordially assent; but those laws, without the energy of the Supreme legislator and judge to put them in force, would be impotent and dead. These are but the means by which God accomplishes his will. The work of preservation is as standing a miracle as the work of creation. The sun rises every morning only because every morning God says—"Let there be light, and there is light." The stars blaze into the darkness of night, only because every evening, God says—"Let there be lights in the firmament of heaven to give light upon the earth." And man continues to exist from day to day and from moment to moment, only because every moment God breathes into his nostrils the breath of life, whereby he is sustained "a living soul."

Subsisting amid all secondary and visible causes, we are prone to forget the great first cause of all things. And because the operation of nature's laws are uniform, we are seldom struck with the awful majesty of that Being who puts them in motion. As all our blessings are apt to be forgotten and lightly prized for the very reason that they are so common; so amidst the analogies of the natural world, we stop short of that Parent Power whose energy is as necessary to sustain as to give being at the first. The fool has said in his heart—there is no God; and he approaches the measure of similar folly who excludes him from any part of his dominion or who does not recognize him in all "the issues of life."

"In each event of life, how clear Thy ruling hand I see!"

The devout Christian lives continually under a sense of the divine presence and energy. He rejoices that the Lord God omnipotent reigneth. He acknowledges him in all his ways. The sentiment that "thou, God, art with me," imparts a holy seriousness and a sense of responsibility towards Him. He beholds the earth with all its beauties and blessings, as the workmanship of the Most High—as the temple of nature's God, which, as he passes through it, inspires him with sentiments of reverence, adoration and love.

"To Him whose temple is all space,
Whose altar, earth, sea, skies,
One chorus let all beings raise,
All nations incense rise."

VISIT TO DANVILLE.

In fulfillment of a previous arrangement, it was our pleasure last Sunday to visit and deliver our testimony to our brethren in Danville—a town west of the Androscoggin river in the back route from Augusta to Portland, distant from the former place about 35 miles.

We left home Saturday afternoon, the weather being warm, and proceeded as far as Lewiston, where we put up with our faithful friend Col. S. H. Read. After passing the night and the morning of the next day in his hospitable family, we proceeded to the place of our appointment, where we arrived about half past ten o'clock. At that moment, it being the hour for meeting, we found the congregation, which had assembled at a large school house, repairing to a neighboring orchard where preparations were being made to hold the meeting, the house being much too small to convene the people. The weather, during the previous night had become changed, and was quite cool. Being in delicate health, we feared the effects of standing all day in the open air. Our friends, however, had provided a large number of seats, covering a spacious area, shaded by the trees & riding with fruit, and erected a stand for the speaker, well protected against the current of air. Here we took our stand and addressed a large congregation of people assembled from the towns of Danville, Lewiston, Minot, Poland and New Gloucester. The heavens gave good attention, and we fully hope the seed sown fell in good ground and that in due time it will bring forth the fruits of righteousness.

In Danville there is a small society of believers in the Abrahamic faith, consisting of about thirty members, who appear to be well waited. Our talented and venerable brother Woodman preaches to them a proportion of the time.

Being obliged to direct our steps homeward after meeting, we returned as far as Winthrop that night, calling on the way at the house of our venerable friend L. Robbins Esq. in Greene, at whose hospitable table we partook of a seasonable refreshment. In Winthrop we put up for the night with our old and well tried brother Nelson, whose devotion to the truth, and whose hospitality towards its defenders, are known to almost all our ministering brethren. The next morning we returned to Augusta—somewhat fatigued by the journey—but not, we trust, without some sentiments of gratitude to God for his protecting care over us during our absence.

RELIGIOUS INQUIRER.

Rev. M. Rayner, who is about to remove to Portland, not having disposed of his interest in the Religious Inquirer, will continue, after his removal, editor and proprietor, until a different and satisfactory arrangement shall be made. An assistant editor is retained in Hartford, to which place communications will be made as heretofore.

MASSACHUSETTS ASSOCIATION.

At a Convention of Restorationist Ministers and Delegates in Mendon, Mass. resolutions were passed establishing a new religious body, to be known by the name of the "Massachusetts Association of Universal Restorationists." The annual meetings are to be held in Boston on the first Wednesday and Thursday in January.

YORK CUMBERLAND AND OXFORD ASSOCIATION.

The Ministers and Delegates composing this Association will meet in West Minot next Wednesday.—We trust the meeting will be a full one and conducted in the spirit of gospel love and mutual fellowship.

PROVIDENCE ASSOCIATION.

The Ministers and Delegates composing this Association met in Mendon, Mass. Aug. 16th.—Rev. Adin Ballou, Moderator, and Rev. L. Maynard, Clerk.—By a vote the Bye laws were so altered, as to provide that the future annual meetings be held on the first Wednesday and Thursday in June. Sermons were preached on the occasion by Rev. Messrs. P. R. Russell, C. Hudson, P. Dean and D. Pickering. The Circular is written by Rev. C. Hudson. The next meeting will be held in Providence, on the 1st Wednesday in June 1832.

BOWDOIN COLLEGE.

The Annual Commencement at this College takes place on Wednesday next—a day "big with the fate of Caesar and of Rome." The orthodox have made every effort to prevent the operation of the Law of last winter; but we shall soon know whether the Boards are willing to act in such a manner as to represent the public will, or whether they will nullify the law of Maine, for the sake of upholding sectarian orthodoxy in its control over the college.

CONFERENCE.

A Conference of Universalists will be held at the town house in Albion next Wednesday and Thursday. The meeting of the York Cumberland and Oxford Association on the same days will, we fear, prevent several ministers from joining the brethren in Albion.

NEW MEETING HOUSES.

The Universalists in Richmond, Va. Springfield, Mass. and Dover, N. H. are preparing to erect Meeting houses for public worship as soon as may be.

NOTICE.

The Penobscot Association of Universalists will be convened in Charlestown, on the 28th and 29th of September next. It is especially desirable, on account of business that will come before the Council, that every Society be fully and punctually represented.

We hope to be cheered and strengthened by the presence and counsels of all our western brethren, who can possibly attend.

AMOS A. RICHARDS, } Committee.
GEORGE CAMPBELL, }
July 23, 1831.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

APOCALYPSE—NOTICE OF "K. H."

MR. EDITOR,—I received by mail, a few days since, two numbers of the Evangelical Magazine and Gospel Advocate, dated May 14th and 21st, which I acknowledge with pleasure, as it called to my mind a short, but interesting and pleasing acquaintance with the senior editor, which I had the happiness of forming several years since; and though he may have forgotten the writer of this article, I think it will be difficult for me ever to erase from my mind, the remembrance of one, whose christian character and mild temper, formed too striking a contrast ever to be forgotten, with the spirit of contention who should be the greatest in the kingdom, which then raged in the city and neighborhood of B—, and which if I may judge from my own experience, was calculated to have a pernicious effect upon the minds of young preachers.

These things inspired me with a peculiar interest in the fortunes of Br. Skinner, and I have always eagerly looked for his name in the accounts of the proceedings of our brethren in New York; and from what little I have been able to learn in my retired situation, I have not been disappointed in the favorable opinion which I formed of his christian character and of his abilities as a preacher of the glorious gospel of the blessed God. And though it has been my lot to contend with sickness and oppression, with foes internal and external, yet I rejoice in his prosperity and heartily bid him God-speed.

The two numbers of the Magazine and Advocate which I received, contained a notice by "K. H." of an article which I communicated to the Intelligencer two or three years since, entitled, "Remarks on the Apocalypse;" and though in most cases opposed to controversy, at least in the style which it is carried on at the present day, I cannot well avoid a reply, if what I shall now write may be properly called a reply. There has been a great deal written to prove that the prophecies of this book related to the christian church.—These explanations appeared to me inconsistent not only with the declarations contained in the book itself, but with each other; and from a careful perusal of it, I was satisfied for myself, that its predictions related solely to events which must "shortly come to pass," or transpire during what is commonly called the apostolic age. In as brief a manner as possible for the subject, and yet perhaps long for the readers of the Intelligencer, I labored to establish this point.

The views of others, as well as my own, were then before the public, and I consider them capable of judging which is the most consistent, without the aid of the instructions of K. H. I do not say this in view of the present subject only, but of all others; that when two views of a subject are before the public, the public more readily get at the truth, by the aid of common sense alone, than they can to be bewildered by endless replications and rejoinders. It is a fact, whether we speak figuratively or literally, that the hand which cannot build a house, may demolish a palace, and by throwing a pillar here and a column there, and piling it in ruins, may cry out "this is that beautiful piece of architecture, which was the wonder of mankind."

This is something of the style in which K. H. has managed the article in question, though it laid no claims to admiration, being the mere outline of a plan, to arrive at the meaning of book, which though it may be no revelation to us, was directly a well

understood revelation, to those to whom it was addressed.

I shall confine the present remarks to a notice of only two or three points of the subject in dispute, first noticing the charges of inconsistency; secondly, repeating my reasons for believing that we are to understand by the phrases the earth and the world, the land of Judea and the Roman Empire; and thirdly, that the great city was Jerusalem.

1. The notice which K. H. takes of my inconsistency. Of this he says, "the reader is requested to keep in mind, the statement that all the predictions in the book of Revelations, were to be fulfilled while the apostles were on earth, or, at least, on that generation; for we shall show that the writer repeatedly contradicts these statements in his subsequent remarks." The first contradiction which he notices, is the following: "the three first chapters, relate solely to the seven churches of Asia, and it is admitted that they treat of events then near at hand, though they are supposed [by commentators] not to be accomplished till after the age of the apostles." This is the first man of straw at the sight of which K. H. makes an exclamation of surprise.

His next exclamation is made at the following contradiction—"And as soon as this is done (i. e. as soon as the gospel is preached to all nations) the angel follows immediately, and proclaims the fall of Babylon—the great city—Jerusalem—and the Jews are cast out and tormented in the presence of all christendom for ages of ages." "What a sublime," says K. H. "and consistent illustration of the sacred text! Punished for ages of ages, in what the writer calls the apostolic age; or in that generation." K. H. will admit, we presume, that the Jews were cast out before the close of the apostolic age, and is doubtless well aware of their situation to this day. The reader will hardly believe that after the solemn caution given him by K. H. to keep in mind the fact, that I contended for the fulfillment of the prophecies of this book in that age, because I had frequently contradicted it in my subsequent remarks, that these are all the contradictions which he was able to bring forward, and which are no contradictions. As to further inconsistencies, he has proved my explanation to be inconsistent with common opinion and with his own assertions, without one text from the evangelists to support them; and then very triumphantly asks, why I have not explained the locusts and the bottomless pit, &c. And very charitably and kindly informs the reader what I mean by some expressions, or where I left the subject untouched. The reason I did not explain the locusts, &c. was precisely the same for which I did not explain the phrase "thirty-nine knives" in the book of Moses, because it had nothing to do with the main point to be established and which is clearly laid down in the book itself, that these things were shortly to come to pass. If it be true that these things were to take place in that age, any attempt to explain all the minutia, would be idle; as it would require an intimate knowledge of the history of Judea during that age, and an acquaintance with all that related to the church, which it would be impossible to obtain.

All we can do, therefore, is to establish the more prominent points, and if these predictions agree with what actually did take place, and we have the testimony of the book that they should take place soon, the question we conceive to be settled forever. Let it become established then, which we think can be done from the book itself, that the things therein predicted were "shortly to come to pass," and the only question which remains to be answered is, whether the book be authentic? If events similar to those described did actually transpire 'quickly,' then the authenticity of the book is established, if not, and the negative can be proved, it is a most powerful argument against its authenticity. We cannot think that this book was given to puzzle mankind. It is either a revelation, or it is not one; and though it may be dark to us, yet it was probably understood by those to whom it was addressed. And we cannot but think that it is outraging all rules of exposition to carry forward events which were declared to be on the point of accomplishment, to future and unknown ages. In the zeal which the Protestants manifested to destroy the Catholics, the pointed declamations as to the time when these prophecies were to have their fulfillment, might have been honestly overlooked; but now when we have time to look about us leisurely, this point should receive a serious consideration, and if we have done wrong in applying these prophecies to a body of christians which do not deserve them, and to which they do not belong, let us honestly confess our own. For ourselves we do not believe in the idle cry of apostacy, but that the church has been progressing since the days of the apostles, slow it is true, but as rapidly as it could do all things considered, under the ordinary providence of God.

The prophecies of this book cannot be applied to what is called Popery without an extravagant 'hewing and trimming,' and without utterly disregarding the time fixed for their accomplishment. Take, for instance, the common explanation of the "seven hills," by which "the woman" is identified with Rome, and on which point K. H. dwells. Ancient Rome it is true, set upon seven hills, but modern Rome does not we believe, occupy the same site with the ancient city. But the writer of Apocalypse tells us that these "seven hills are seven kings" or rulers "five of whom are fallen," i. e. had fallen when the book was given, "one is and the other is yet to come," i. e. one of the seven

was then in power and there was one more to come.* Here we have in the common exposition not only time outraged, but the text itself and common sense.

There are so many circumstances in the rise and decline of Empires and States and communities, that are similar, that we are led in an exposition of prophecy, particularly where the time is not given for their fulfillment. And expositors, in endeavoring to pelt the Roman church, have taken advantage of this circumstance; and that they have brought forward every possible point of agreement between these predictions and Rome spiritual, they have omitted the points where they disagree which are by far the most numerous. It cannot be a matter of surprise that corrupt communities should resemble each other, and that the predictions here directed against Jerusalem, should also suit the character of Rome. But they are not universally applicable.

We may be guilty of repetition, but we do conceive that the time set for the accomplishment of these prophecies deserves more serious consideration than it has generally received; and indeed that this is all important. Let it be remembered that this book was addressed to churches then in being, and that these churches are always addressed as being intimately concerned in these events not as corporate bodies merely, but the individuals that composed them. But what immediate concern could they have with the overthrow of Popery, a thousand years afterward and when these people would be remembered with the dead and the churches themselves be extinct.

It was a particular concern of the writer of this book that these churches should clearly understand the meaning of its predictions; and they are therefore particularly enjoined, "he that hath ears to hear let him hear," "he that hath wisdom let him understand." But it would have required a prophet and more than a prophet, to have enabled them to anticipate the history of the church through the ages of popery from this mystical book; but connected as it probably was with existing events and events near at hand, it could be readily understood. And besides they could have no immediate interest in these prophecies, if they related to future times. If the book itself is so dark that it could not be understood, as is the case in its application to popery, until the events were accomplished, it is not probable that it could be what it purports to be, a revelation to churches then in being.

The very title of the book given in the three first verses shows its purport and its object—"A Revelation of Jesus Christ, given him by God, to show unto his servants, the things which must shortly come to pass; and God sent and signified them by his messenger to his servant John, who now declareth the word of God, and what he saw, as it was declared unto him by Jesus Christ. Happy the readers and happy the hearers of the words of this prophecy, and happy they who keep the things that are written therein! for the time is at hand." The book then commences: "John the seventh verse we are again notified of the time: 'Behold he is coming [is about to come]; and because of him will all of the tribes of the earth phylax tes ges tribes of the land (Judea) beat themselves in sorrow.' In 5th verse of the 2d chapter the time is again stated, 'I am coming quickly.' Again, in the 16th and 26th. Allusion is again made to the interest which the seven churches were to take in these prophecies in the xiii; 10, in the very place where it has been supposed that they related to events far off, 'Let him that hath an ear now listen, whosoever gathereth prisoners together to enslave them shall go into captivity himself; whosoever slayeth with a sword he shall be slain thereby himself; this is the patience and faithfulness of the saints.' (1) A prediction we conceive which relates to the destruction and captivity of the Jews, who imprisoned and put the disciples to death, or were the instigators of the early persecutions throughout the Roman empire, and may be paralleled with the better part of Matt. 23d. This 'coming' is again adverted to chap. xvi. 15, 16, and again in chap. xxii. 10—12, where we are expressly told that 'the time of the fulfillment of these prophecies is near,' and that Jesus would come to fulfill them 'quickly,' again, verse 20, 'He who declareth these things saith I am induced coming quickly.' These declarations so often repeated as to the period in which these events were to take place, the time for their accomplishment in the apostolic age; and occurring as they do in the midst of predictions which are commonly supposed to relate to an event which would not take place for a thousand years afterwards, or more, it is surprising that they could be overlooked. It was evidently done in the zeal to affix them to the Roman church. Let it be admitted then, that this was the time for their accomplishment and where is the evil complained of by K. H. in bringing forward parallel declarations from the gospel to confirm it? None surely, though it is a matter of serious complaint from him. It was not my intention however, to notice his men of straw, it would require more time than I can afford. I shall therefore leave the subject here and offer some reasons for believing that we are to understand in this book by the earth, Judea, and the world, Rome.

We do not say that this is the universal application of these phrases as they occur in scripture; the context must determine when they are to be so understood and when they are to be received in a more

general cause. But it must be admitted that the scene of this prophecy was laid in some definite land, either the land of Rome or Christendom, or the land of Judea. And to call it the land of Rome or Christendom, would involve some striking abnormalities. Christendom has not yet, though the power of the Pope is at an end, universally suffered, so as to destroy a fourth of it at one time, with sword, pestilence and famine. (2) Nor could it be said justly, that the blood of the early martyrs should be avenged on Christendom (3)—that Christendom rejoiced over the dead bodies of the witnesses which lay in the streets of Jerusalem (4)—that the gospel was preached as a new thing in Christendom (5). Nor can it be said as a probable thing that Christendom with all the world beside will be gathered for a battle against Rome (6). Nor could it be said that the heathen world wondered after Christendom (7). But it could be said of Judea, that before her overthrow she was devastated with sword, pestilence and famine—that on her the blood of the martyrs should be avenged, as Christ foretold, Matt. xxiii. 35, that she rejoiced at her apparent triumph over Christianity, that the gospel was preached in all her territories and throughout the Roman empire before her destruction, that the Roman empire and Judea came together for a battle (8) and that the whole Roman empire wondered at her obstinacy.

Judea was called the earth, or the land of promise, by way of distinction. This is attested by commentators. "The earth," i. e. the land "is the Lord's and the fulness thereof, the world and all that dwell therein." "The meek shall inherit the earth," i. e. the land, the land of promise, or more properly the promised blessings of the land. And as such it is recognized in the 1st verse of the 1st chap. "Behold he is about to come in the clouds (a figure taken from the old testament where God is said to come in this way in any remarkable providence) and every eye will see him, and they who pierced him (the Jews who crucified him) and because of him will all the tribes of the earth, or the land, beat themselves in sorrow." It is put in opposition to the rest of the world, chap. xiv. 5, and xvi. 14, and the inhabitants of the land, that is Judea, are said to have received over the dead bodies of the witnesses which lay in the streets of the great city where our Lord was crucified. And if we show as we have done and shall further confirm, that Judea is the theatre of these events, there can be no question as to the meaning of the phrases, the earth and the world.

That the great city here described is Jerusalem and not Rome, we have the authority of the book itself. "And their dead bodies will lie in the street of that great city, which is called spiritually Sodom and Egypt, where indeed our Lord was crucified. And we are told in the 13th verse (chap. xi) that the tenth of the city, i. e. the same city, where our Lord was crucified fell down and seven thousand men were killed. Again in the 14th chap. that the "great city" is fallen, and again that the angel put forth his sickle and gathered the grapes and cast them into the wine press, and that the wine press was trodden outside of "the city," and in the xvi. 18 that the "great city" was divided into three parts, xvii. 18, that the woman is the "great city" and xviii. 10, that the punishments of the great city came in an hour, i. e. 18, 16; that the merchants wept over the "great city" xviii. 21, that the "great city" was thrown down with violence. Now this great city was either Jerusalem or it was not, and if it was Jerusalem then John himself has misinformed us and we leave this dispute between the apostle and K. H.

It should be kept in mind while reading the prophecies of this book, that some spiritual to which it is common to apply them, or the Papal church, is not a city though the Pope may live in Rome; but a people spread over Christendom—that the fall of Rome spiritual has been so far gradual, and has been accomplished and can be accomplished, only by a moral revolution, brought about by a change of opinion in the people, as to the utility of many of her forms and ceremonies and doctrines—that they cannot be obnoxious to the divine wrath for honestly performing rites and holding opinions which they believed to be orthodox—that this church has shed the blood of saints more than any other churches and that there is a great difference between two sects of Christians quarrelling with each other, and the attempts of a third power to crush Christianity altogether, and that this church cannot be accountable for the death of Jesus and his apostles and disciples, the blood of whom was required of the city and land, where the scene of this prophecy was laid. With these facts in mind let it be considered that these prophecies represent the siege and the overthrow and the sack of a single city, and the devastation of the surrounding country, and the internal combinations and factions which divided it, with the pestilence and famine which attended these things or preceded them, that it was overthrown suddenly, and its completion in a short space of time, and it must needs be "hewing and digging" than I should be willing to give it, to fix upon Rome and the Catholic Church as the theatre of these events. And to do it commentators have picked up a famine here and a pestilence there and war in another place, things of common occurrence, to make out their story.

* Jerusalem is thus called Isaiah iii. 9. Jer. xxiii. 1. Lam. iv. 6. Ex. xvi. 46-66. Amos iv. 10, 11.

The Book itself on the other hand, tells us that the time for its accomplishment was near, and we do know that the land of Judea and the city of Jerusalem was about this time, the theatre of intestine broils and factions, the victim of pestilence and famine, and that it was overthrown not only as described in this book, but as predicted by the prophets and by Jesus Christ between whose language and these prophecies, there exists as we proved in a former article a striking similarity.

K. H. asks, "did the Gentiles tread the court of the gentiles under foot only forty two months? Have they not trodden it under foot to this day? Why did he not tell us what these forty two months mean?" I answer for the same reason that I did not gratify his curiosity by explaining the locust and the bottomless pit, seals, trumpets, woes, vials &c. because it was not necessary. But the Revelation says nothing about treading the court of the Gentiles under foot forty two months. He says "the Gentiles will trample on the holy city (Jerusalem or Rome?) forty two months," three years and a half, the duration of the war with the Romans.

Again K. H. says that the Jews were never able to say "who is able to make war with this beast" i. e. with us. But they did say it and confident in their own strength defied the Roman Empire.

Again he says "how inconsistent is it then to state that 'the woman' means the Jews or their city." If it be inconsistent the inconsistency lies with the apostle. "The woman which thou sawest" says he is that "great city"—and the great city he tells us is spiritually called Sodom and Egypt where our Lord was crucified.

I did not set down to write a commentary, perhaps I may take up the subject at another time. J. W. H.

* We do not object to the exposition that the beast which came up out of the sea, chap. 13th having seven heads and ten horns, and on which the great harlot sat, chap. 17th, was designed to represent the Roman Empire. But the apostle tells us the harlot sat upon it was the great city (Jerusalem) which had rule over the kings of the earth *basileia ep' ton basileus tes geras* (the rulers of the land). K. H. thinks it very strange that I said nothing on chap. 13th, let him remember that I was only giving an outline. I will admit if it suits him any better that the beast here is the Roman Empire and that it was the land of Judea that "wondered," and not the "whole world," which is the proper translation—it is *he ge* which "wondered" and not the *oikoumenes* of verse 9th in the preceding chapter or of iii. 19 or the *kosmos* of iii. 15. But what advantage will this be to K. H.? None but much to my exposition. The woman which thou sawest is that Great City "Jerusalem" which was drunk with the blood of the saints and the martyrs of Jesus verse 6. (not the Roman Empire) and which the Roman Empire hated and burned with fire v. 16, and then, afterward, made war with the Lamb v. 14, was conquered by him. Is it not a fact that Jerusalem sat upon, or depended on Rome, and that she hated and destroyed her as here foretold?—to have the old exposition good the protestants should have hated the beast and destroyed it, horns and all. But it is not the beast but the woman that sat upon it, that was drunk with blood, and was destroyed—I will also now say to K. H. that chap. 12th relates to the church which was secured for a "time and times and a half," or during the war of three and a half years; it was because it related to the church that I said nothing before upon the subject. I was obliged then as now, to be very brief.

- (1) See also chap. xvi. 13, compared with Matt. xxiv. 43, Luke xii. 39.
- (2) Chap. vi. 8.
- (3) Chap. vi. 9-11; xvi. 6, 7; xvii. 6, 7-18 xvi. 1-7; xviii. 21-23; xix. 4.
- (4) Chap. xii. 9, 10.
- (5) Chap. xiv. 6, 7.
- (6) Chap. xvi. 14-16.
- (7) Chap. xiii. 4.
- (8) The Roman army concentrated at Cesarea 80 miles from Jerusalem.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, SEPT. 2, 1831.

FOREIGN NEWS.—By an arrival in Boston on Wednesday of last week, London papers of the 13th and 14th have been received. They furnish no important news. Among the most interesting items of intelligence are the following:

The Cholera Morbus had broken out at St. Petersburg, and the whole city was in consternation. The Emperor and Royal Family had removed to Peterhof, to avoid the ravages of this fatal disease. The Grand Duke, Constantine, brother of the Emperor, died of the cholera at Witpask in June.

A very mischievous conspiracy has been discovered at Warsaw in which about 13,000 Russian prisoners, under the Polish General Hortic, were to have been the means of a counter revolution. Fortunately Skrzynecki discovered the conspiracy in season to defeat its objects. Gen. Hortic had been dismissed. By the last accounts, the Russian army were on their own side of the Vistula; probably waiting for a favorable issue to the conspiracy of Hortic.

The difficulties in the Belgian Congress have been adjusted, and Prince Leopold has been declared king. He was to leave Lisbon on the 16th ult. to make his public entry into Brussels on the 19th.

The new elections in France have terminated in favor of the Ministry. It is supposed to be the intention of the French ministry to take some steps in favor of Poland.

Lime and cord wood were never in more ready demand in the seaport towns west and south, than at the present time. They command very high prices, in cash. In this state of things Maine cannot fail to derive an essential advantage. Almost all the lime that is used in the coast, is manufactured in Thomaston, Camden, Lincolnville, Hope and Warren. For several years past the article has been so low as to make the business a losing concern to the manufacturers. We felicitate them on better prospects. Wood is shipped from all our rivers.

One of the supposed murderers of Hugh and William Griffith, who were recently killed at Goose Island, St. Lawrence river, by two persons hired to assist them in dragging for anchors, has been apprehended in Portland, and committed to jail.

DREADFUL SHIPWRECK. The ship Lady Sherbrooke, from Ireland for Quebec, with 283 passengers and a crew of 15 men was wrecked on the night of the 19th July, near Cape Ray, Newfoundland. Only 27 of the passengers and 5 of the crew were saved—all the rest, amounting to 288 souls were lost.

Insurrection in Virginia.—An insurrection has broken out among the blacks of Southampton county, Virginia. The insurgents are represented as 200 in number, the larger part mounted and they are principally armed with scythes and axes. It is said they are headed by two whites and that their principal object is plunder. They have murdered all the whites, men, women, and children who have fallen into their power. At the last dates 11 families consisting of 60 or 70 individuals had been massacred. All the United States forces at and near Richmond, together with a numerous body of militia have gone in pursuit of the insurgents and it was thought the insurrection would be effectually suppressed without further excesses.

Southampton, the theatre of the insurrection, is a thinly populated county, and at the time of the rising, it is said that a large proportion of the effective white population, were attending a Camp Meeting at a great distance.

The general election for State officers takes place in Maine on Monday the 12th inst. We need not inform our readers, but we state it merely for matter of record, that the candidates for Governor are SAMUEL E. SMITH, the present incumbent, and DANIEL GOODENOW, late Speaker of the House of Representatives—the former a "Democratic Republican," the latter a "National Republican."

Mr. Stephen Heath of Chester, N. H. was killed on the 20th inst. by one Oliver Welch, near Derry village, with a white oak stake. They were returning together from Derry, when an altercation took place, that resulted in the death of Heath. Welch has been taken into custody and committed to Exeter jail to await his trial in January next.

Hon. J. C. Calhoun, Vice President of the U. S. has addressed a long letter to the public, in which his views favorable to the Nullification doctrine, are avowed with considerable distinctness. In respect to this most important doctrine, he has put himself in opposition to both of the great political parties in the country,—both of which unite at least in a disavowal of Nullification.

Several of the Masonic Lodges of France have sent considerable sums to assist the Poles in their struggle for Independence.

The fig tree grows well in New York, and is easily preserved over winter. A Hammond, Esq. near New York city, has cultivated figs for twenty years. The fruit is ripe about the 10th of August.

CHOLERA MORBUS.—The editor of the Wiscasset Intelligencer says a decoction from the common pig-weed has been found in that town to cure the cholera morbus. It is a simple remedy; and as the editor appears serious, is worth trying.

Foreign News.

Conspiracy at Warsaw.—An extensive and formidable conspiracy had been detected at Warsaw, the object of which was to destroy the Polish Government, and to reinstate the Russian power. The conspiracy is attributed to the perfidy of the Russians and treason on the part of several Polish generals and inferior officers.

London, July 12.—The intelligence brought yesterday from Hamburg is interesting. Gen. Hortic, Gen. Satacki, Col. Stupacki, the Russian Chamberlain Fanshawe, M. Lessell, and Madame Bazanov, a Russian lady, are arrested, charged with a conspiracy to arm the Russian prisoners, to make a diversion, and perhaps deliver Warsaw into the hands of the enemy in case of an attack. The escape of Rudiger is attributed to the treachery of Gen. Jackowski, who is implicated in the above conspiracy. Gen. Hortic was in regular correspondence with a Russian Colonel (Brendt) residing at Lumberg, in Galicia, and one Luiz de Leo, formerly an officer in the Polish army, was the agent between them. Three millions of florins were discovered at the house of Lessell; and it would appear from the papers found in possession of the conspirators, that at Ostroienka the Russians were put in possession of the whole of Skrzynecki's plans. The plot, if not detected, might have been productive of many disastrous results to the Poles. One part of it was to arm the Russian prisoners from the arsenal, then to destroy the bridge of Praga and thus cut off the troops stationed there from the relief of the Capital, while the Russians were to cross the Vistula, at Plock or Dobing, and enter Warsaw, in the absence of the troops.

There is still uncertainty as to the operations of Gielgod and Chlopowski. If the Prussian accounts are to be believed, they have been defeated.

[The Polish State Gazette of the 4th July, in an article dated from the Polish Frontiers, gives some additional information on the subject of the conspiracy detected at Warsaw on the 29th June; but the facts substantially agree with the above abstract.]

Warsaw, June 29.—I write in great haste to give you a brief account of events which have occurred to-day in this city, and which cannot fail to awaken the most lively interest in all who have any regard for the patriotic cause in which Poland is now engaged; but I am sorry to add that they will be looked upon by all with regret. Treachery, foul and unhalloved treachery, has stolen under the banner of Liberty, and which, if not discovered, might have blighted her cause forever.—In my last letter I informed you of the suspicions which had been attached to the conduct of Gen. Jackowski in the battle near Klock;—that suspicion has been found to be too true; there has been subsequently no doubt of his guilt, and of his treachery to the cause of Poland. In order, however, to avert that death which eventually awaited him, he has disclosed the names of those individuals concerned with him in a plot as diabolical as extensive, and as dangerous as any the annals of history can afford, and the particulars of which I am now going to give you a

short, and necessarily, at the present moment, a very superficial account:—It appears that some of the officers in the Polish service have long been faithless to its cause, and it is not yet known to what an extent it has been carried; this party, however, had succeeded in establishing a strong and dangerous conspiracy, the intention being to produce a counter-revolution in Warsaw, in favor of the Russians and which was to have taken place in the following manner, had it not been prevented by a providential and timely discovery. To-day is here a great Saint day (St. Peter's) and fetes are held by the inhabitants in all parts of the city; and, consequently, this was the day fixed upon by the traitors for the accomplishment of their plot. The Russian prisoners here are upwards of 13,000, and are allowed to go at large, and it was through their agency that the scheme was to have been attempted; they were to have been provided with arms, and, when the signal was given, (the blowing up of the powder-mill,) they were to have risen in all parts of the town, and attacked the inhabitants and the National Guards, and Heaven alone knows what the consequence might have been.

The information, however, given by Jackowski, came just in time to save Warsaw from the dreadful massacre. The National Guard was called to arms, and each street was placed under a strong guard; in the mean time eight of the conspirators were arrested, and also three ladies, who are said to be deeply implicated. Some have made their escape; but none is allowed to pass the barriers of Warsaw, and consequently there is no doubt but that all will be discovered. Upwards of 300 are supposed to be concerned in the conspiracy. The streets have, to-day, been in complete uproar, and it was with great difficulty that the conspirators could be saved from the effects of popular fury.—Their names are Generals Hortic, Satacki, Roustenarde, Radel, and Bontemps of the artillery; the two latter are French; Col. Stupacki; and Madame Lessell, (in whose house were discovered three millions of dollars; and five millions of Polish florins,) with two other females. Their trials will take place to-morrow and the next day; but the evidence appears too strong against them to admit of any chance of being saved from that death they so justly merit. The guilt of Gen. Bontemps, who had the entire management of the artillery, is said to be enormous. Many of the new cannons, under his management are known to have burst in the field. The names of the traitors have been posted in hand-bills, in the streets, in an address from Skrzynecki to the National Guard. Such is a brief account of this extraordinary affair. It appears that Poland, in addition to the immense force of the largest empire in Europe, has had to contend against the basest treachery in her own ranks. I have written hastily, and what I have related I have done briefly; but I will write again by the next post on Monday, when I hope to give you a fuller account. The Russians were said yesterday to be within twelve English miles of Warsaw. The command has devolved upon General Paskewitch, who is by birth a Pole.

Death of Constantine.—The Hamburg papers announce the death of the Grand Duke Constantine, at Witpask, of cholera. Letters from Hamburg attribute his death to the cord rather than the Cholera. It is remarkable that two of the prime persecutors should be thus prematurely cut off.

A London paper, of July 12, says,—"The death of Constantine is considered a fortunate event for Poland. Arbitrary and unrelenting to a degree of atrocity and uncontrolled in his tyrannical career by the Ministry of his Imperial brother Nicholas, the brave Poles suffered long and severely beneath the iron rule of his despotism, but further endurance at length appeared as a national disgrace, and the eventual struggle commenced—he was constantly with the Russian army, and is said to have been the mercurial author of the barbarities perpetrated upon the patriotic Polish prisoners."

Battle near Wilna.—The Prussian State Gazette, of July 6th, contains a long article from the Russian head quarters, dated 25th of June, giving an official and detailed account of the total defeat of the united forces of Generals Gielgod and Chlopowski, in an attack on the Russian troops posted at and around Wilna. The Polish accounts claim a decided victory in the same battle.

Russia.—St. Petersburg, June 21.—By an imperial ukase, addressed to the Senate on the 16th inst. a general amnesty is declared in favor of all those who have taken part in the rebellion, and particularly for the nobility, commanders of troops, members of the priesthood, &c. on condition they express their contrition, and offer, by their future conduct, a satisfactory guarantee for the sincerity of their opinion. Severe punishments are decreed against those who persist in their disobedience or who again return to insubordination.

Poland.—Hostilities in the Kingdom of Poland have been suspended for time.—The Polish Commander-in-Chief, it is said, placing some confidence in the false reports in circulation respecting the intervention of the Foreign Powers, kept his army inactive, in order to prevent useless bloodshed. The troops were to be put in motion again in a few days, and renew the contest.

Warsaw, June 28.—The General-in-Chief writes, "I have the honor to inform the National Government, that, in planning the enterprise against the corps of Gen. Rudiger, I ordered Gen. Chrzanow-

ski, who was near Zamosc, to contribute to the success of it by advancing in the rear of Rudiger so far as the enemy's corps lately arrived from the Bug, would allow. He executed this order in an admirable manner. By a skillful manoeuvre he deceived General Kaisaroff, who commanded the new corps, advanced by a rapid march to Kranystan, and on the 23d in the morning, took possession of Lublin, forcing the enemy to leave it, who in their retreat sunk forty ammunition waggons and a number of muskets in a pond; many other effects were likewise found there.—Meantime Rudiger returned over the Wierpz; his van-guard, consisting of six squadrons, approached the town and was near being driven back. However, as the corps of Gen. Kaisaroff approached on the other side and Gen. Chrzanowski was not strong enough to resist these two corps he crossed to the left bank of the Vistula over which Gen. Romanow had by great exertions caused a bridge to be laid.—Gen. Chrzanowski had on his whole march some skirmishes with the enemy in which he took 40 men, with their horses and arms, and killed 20 without losing a man himself."

Most of the Polish army is now concentrated near Warsaw, and it is rumored that there is to be a general assembly of the inhabitants in a few days. An Address has been published, calling upon every one in Warsaw, from the age of 13 to 50, to be prepared, in three days, with arms and provisions for eight days. This is signed by Astrowski, the Commander-in-Chief of the National Guard.

A letter from Warsaw, dated June 26, mentions a report that prevailed there for a few days, which wants confirmation, that a revolution had broken out at St. Petersburg, in which the Emperor Nicholas had fallen a victim.

APPOINTMENTS.

Br. George Bates will preach in Wiscasset on the 21 Sunday, and in Wadsworth on the 31 Sunday in each month through the present season.

Br. T. Dolford will preach in Greene, next Sunday.

Br. E. Wellington will preach in Winthrop, next Sunday.

Br. J. Woodman will preach in Danville in a week from next Sunday.

Br. J. W. Huskins will preach in Ellsworth on the 4th Sunday in Sept.

The Editor expects to preach next Sunday in Albion on an exchange with Br. McFarland who will supply his place in Waterville.

MARRIED.

In Hallowell, Mr. Ebenezer Hinds, to Miss Julia A. W. Cox; Mr. Holder Sanford, to Miss Patience Varney.

In Milburn, Col. Moses Jewett of Bloomfield, to Miss Caroline L. Neil.

In Brunswick, Mr. James L. Prindell, to Miss Dolly Pollard.

In Norridgewock, Mr. Henry Wood, to Miss Eliza Partridge.

In Embden, Mr. Wm. Getchell, to Miss Mary Thompson.

DIED.

Drowned in this town, on the 25th inst. Albert B. Heath, son of Capt. Eben. Heath.

In Whitefield, on Saturday evening last, of typhus fever, Mr. William Aldrich, a stranger, aged about 21 years—supposed lately from Beverly, Mass. The friends of Mr. Aldrich can obtain information by addressing Hon. David Crowl, Postmaster in Whitefield, Maine. [Papers in Massachusetts are requested to insert this notice.]

In Whitefield, on the 24th inst. of typhus fever Mr. Peter Gilman aged about 21.

In Dresden, on the 23rd inst. of typhus fever Capt. Eben Gilman.

In Industry, on the 17th inst. widow Mary Ring formerly of Salisbury, Mass.

In Hallowell, Mrs. Paulina, wife of Capt. James Elsie.

MARINE JOURNAL.

PORT OF GARDINER.

Friday, August 26.—Sailed, sch'r Albion, Battles, Plymouth; sloop Liberty, Perry, New Bedford.

Saturday, August 27.—Arrived, sch'r John, Perry, Thomaston.

Sailed, sch'r Myra, Small, Falmouth; Martha, Edwards, Nantucket; Ward, J. C. Clear, Boston; Superior, Barlow, Newport; Columbus, Barlow, do.

Sunday, August 28.—Sailed, sch'r Mary, Blanchard, Boston; Wm. Barker, Mason, do; Alert, Gibbs, Sandwich; Lottery, Palmer, Bransford; Deborah, Dow, Boston; sloop Charles, Atkins, Sandwich.

Monday, August 29.—Arrived, sch'r Jackson, Goodwin, New-York; Catharine, Marson, Boston; Betty & Polly, Baker, New-Bedford; Louisa, Kittich, Manchester; Hesperus, Varr, New-Haven; Elizabeth, Waitt, Boston; Commerce, Hodgson, Salem; Don-Quixote, Caldwell, do; sloop Support, Keith, Dartmouth.

Sailed, sch'r John, Perry, Boston.

Tuesday, August 30.—Arrived, sch'r Vergenus, Jowett, New Haven.

Wednesday, August 31.—Arrived, sch'r Three-Sisters, Philbrook, Salem; Experiment, Witherell, Falmouth; Native, Carver, New Haven; sloop Hero, Gould, Salem.

Wanted.

TO be sold at Public Auction to the highest bidder on Saturday the 10th day of September next, at 11 o'clock A. M. two SHEARING MACHINES, and one KNAPPING MACHINE, at Robinson & Page's Store—where they may be examined after the first of September.

Hallowell, Aug. 19, 1831. 34

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

A SERMON on the above text, by Rev. T. F. King, second edition, for sale by P. SHELTON, Gardiner, Aug. 31.

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Hallowell, Aug. 19, 1831. 34

WANTED.

A good young and serviceable HORSE, one that is kind in the harness and easy under the saddle. Any person having such a horse to dispose of, will do well to apply to the subscriber soon.

JAMES N. COOPER. 34

NOTICE.

THE Stockholders of the Gardiner Bank are hereby notified to meet at said Bank on Monday the 12th day of September next at ten o'clock A. M. for the purpose of determining whether they will accept the new Charter granted them by the last Legislature, per order of the President and Directors, EDWARD SWAN, Cashier, Gardiner, August 22d 1831. 34

POETRY.

[From "Badger's Weekly Messenger,"
ON THE DEATH OF A MOTHER,
SOON AFTER HER INFANT SON.]

There's a cry from that cradle-bed,
The voice of an infant's woe;
Hark! hark! to the Mother's rushing tread,
In her bosom's fold she hath hid her head,
And his wild tears cease to flow.
Yet he must weep again,
And when his eye shall know
The burning throes of manhood's pain
Of youth's untimely woe,
That Mother fair
With her full tide of sympathies,—Alas, may not be
these.

On earth the tree of weeping grows
Fast by man's side, where'er he goes,
And o'er his infant joys its bitterest essence flows.
But she from her sweet home
So lately fled away,
She for whose buried smiles affection mourns this day,
Hath tasted rapture unfeigned,
For though the Greeks, to their own knowledge,
Have disgraced themselves by some
of the bloodiest and most cruel actions to-
wards their prisoners, never, in one in-
stance, and I defy any one to produce it,
have these acts been committed with the
connivance of the government or the upper
classes. In Turkey it is the govern-
ment—the system—the very religion, which
is faithless and bloody. The Greeks are
infants in independence; their nation came
but yesterday into public existence. It
aims at civilization and at improvement.
The Turkish government has been centu-
ries in existence; it scorns to change, and
despises civilization. But I will go on
with my extract, observing that it took
place in a large and well regulated city,
by order of the government, and by
troops of the government.

October 6, — As I was wandering
about the streets this morning I came to a
splendid mosque, and, stepping up into the
vestibule, where lay dozens of Turks pro-
strated on the floor, I was pulling off my
shoes to go in, when I heard a noise, and,
turning about saw a crowd of irregular
soldiers come hurrying down the street.
In the midst of them was a tall young man,
whose arms were pinioned behind him,
whose haggard looks, loud moans, and lac-
cerated face, as well as the rapid pace at
which he was pushed along, indicated him
to be some poor wretch condemned to die.
An irresistible curiosity urged me to join
the crowd, and, mingling in with the sol-
diers, I followed immediately behind the
prisoner. He was a young, tall, strong,
and fine-looking man, or had been so, for
he was strangely disfigured and seemed in
more agony than the mere dread of death
could inspire. He had been tortured the
night before; his face was swollen, bruised
and bloody; his temples had been seared,
and the parched and crisped skin showed
the marks of the irons; and one of his
arms had been broken in bending it behind
his back for torture. It was this broken
arm, which was still cruelly tied behind his
back, and the hurried pace into which he
was urged by the kicks and pushes of the
soldiers, that put him in agony. He was
a Greek, suspected of being a robber, and
notwithstanding his misery, and his being
scarcely able to stand, he was driven or
dragged along at a rapid pace; the sol-
diers hemmed him in on each side, but he
could look over their heads, and cast his
looks wildly round in hope of rescue; he
moaned aloud in his agony of body and
mind, but they pushed him on; he held
back an instant, and then cried to the chief,
"For the love of Allah! mercy!" but they
hurled him along still more rapidly. I saw
the Chief point to a coil of rope that hung
in the shop of a Greek. A soldier seized
it without saying a word, and as soon as
they arrived at a quarter where three
streets met, they stopped; the chief looked
around, then pointed to a beam that pro-
jected from over a shop; instantly the sol-
diers grasped the throat of the criminal,
rudely wound the cord round his neck,
made a slip knot, and half choked him be-
fore the other end was round the beam.
Some then hauled at the rope, others lifted
up the poor man from the ground, while he
kept looking wildly around with blood-
shot eyes and hollow countenance, and,
with husky voice, shrieking aloud for mer-
cy. They let him drop, but the rope slipped
and he came on his feet; again they
pulled it tight, but he still rested on his
toes; others now lifted him up, and tight-
ening the rope, he hung writhing and chok-
ing for an instant; but the rope again slip-
ped, he came down on his feet, and, cast-
ing wildly around his horrid looks, he
groaned dreadfully; but he was soon pulled
roughly up and hung securely. For an
instant he was still; then his body was
convulsed, and his face blackened, his
tongue hung out, his eyes set into a dead-
ly glare, and the poor wretch was out of
pain. But the soldiers kept striking him,
and beating his breast to finish him,
until I could view it no longer. I looked
at the chief, and at his men, but there was
no sign of pity or remorse on their coun-
tenances. They were coolly at their work
and would not bear interruption had I dar-
ed to attempt it; for at that moment, a
Greek boy, who had ventured nigh, groan-
ed aloud, when instantly a violent blow
from one of the soldiers felled him to the
ground. He got up and ran away as fast
as possible, and I followed his example.

Oct. 9. I passed the place of execu-
tion to-day; the body still hung where I
had left it three days ago, and began to be
horribly loathsome in its appearance. I
went into the shop of a Greek and asked
him why it was not removed? "We dare
not touch it," said he, "for our lives, with-
out an order from the chief of the police,
and he demands three thousand piastres
for the privilege we ask of removing the
nuisance. We hoped to make him take
less, but he knows that to-morrow it will
be necessary for us to do so, cost what it
may."

But, ah! he bow'd to die,
Strange darkness seal'd his eye,
And there he lay, like marble in his shroud,
He, at whose infant night, even trembling love was
proud.
Yet she who bore him shrink not 'neath the rod,
Laying her chasten'd soul, low at the feet of God.
Now, is her victory won,
Her strife of battle o'er,
She hath found her son,—she hath found her son,
Where death is a king no more.

She hath said to see how bright dith shine
In eternity's sphere that lamp divine,
Which here 'mid the storm of earth severe,
She tenderly nurs'd with a mother's fear:
Forgot all her toils,
The pang that left no trace,
When memory treasur'd in heaven its spoils,
These find no place.

Mothers! whose speechless care,
Whose unrequited sigh,
Weary arm, and sleepless eye,
Change the fresh rose-lad on the cheek to sickness
and despair,
Look up! look up! to the merciful sky;
Earth may not pay your debt, but your record is on high.
Ye have hung in doubt o'er the plants that drew
From your stream of life their nightly dew,
Ye have given with trembling your morning kiss,
In tears have ye sow'd,—but still reap in bliss;
The mother's tears,—the mother's prayer,
In faith for her offspring given,
Shall be counted as pearls at the judgment-bar,
And win the gold of Heaven.
Hartford, Conn. July, 1831.

ORIGINAL ODE.

Sung at the recent celebration of our National In-
dependence at Charleston, S. C.

Ann—Scots who hue wi' Wallace bled,
Hail, our country's natal morn!
Hail, our spreading kindred born!
Hail, thou banner not yet torn,
Waving o'er the free!
While, this day, in festal throng,
Millions swell the patriot song,
Shall not thy notes prolong,
Hallow'd Jubilee.

Who would sever freedom's shrine?
Who would draw the inviolable line?
Though by birth, one spot be mine,
Dear is all the rest—
Dear to me the South's fair land,
Dear the central Mountain-band,
Dear, New-England's rocky strand,
Dear the prairied West.

By our altars, pure and free,
By our Law's deep rooted tree,
By the past's dread memory,
By our WASHINGTON;
By our common parent tongue,
By our hopes bright, buoyant, young,
By the tie of country strong—
We will still be ONE.

Fathers! have ye bled in vain?
Ages! must ye drop again?
MAKER! shall we rashly stain,
Blessings sent by THEE?
No! receive our solemn vow,
While before thy throne we bow,
Ever to maintain, as now
"UNION—LIBERTY."

[From the New-England Magazine.]

FROM THE MS. OF A TRAVELER IN THE EAST.

EXECUTIONS.

Napoli di Romania, June —, 1832.

I was informed this morning that two
men were to be executed without the gates
of the town, and, being anxious to see how
this new and severe measure, from the
hitherto weaker government of Greece,
would be managed, and also with what de-
gree of humanity it would be performed;
and—I must out—moved still more, per-
haps, by that savage, yet strong inclina-
tion, which, in spite of themselves, indu-
ces men to witness such sights, though
they make them miserable for a long time
after; I say, moved by all these motives,
I hurried out of the gates, and, crossing
the draw-bridge, found myself upon the
esplanade in front, and in the midst of a
crowd of people and soldiers. The execu-
tion of one fellow, a spy, was just then
performing; the time was not expired, but
he bade them go on; and the soldiers bend-
ing down a branch of a small tree under
which he stood, the executioner passed a
noose over it, and drawing it tight, fasten-
ed it; then raising the man in his arms—
let him fall,—at the moment, the soldiers
cried out "God have mercy on him," let
go the branch, and he was swimming in
the air. For a moment he was sensible
of his situation; he seemed to close reso-
lutely his eyes, and clench his hands and
teeth; but soon his face began to blacken,
his eyelids flew open, his eyes rolled wild-
ly about, his body wriggled violently; then
his eyes seemed to become fixed—they
started out from the sockets—his tongue
lolling from his mouth, and his whole coun-
tenance exhibited a hell of horror.

The other criminal had not the courage
of the first. He stood on a high bench,
which had been built around the body of a
large tree, with the rope fastened around
the branch above. A file of soldiers en-
circled him. The executioner stood wait-
ing his signal, and the man being of the
Greek faith, a priest was trying to comfort
him. The crowd was hushed into perfect
silence, interrupted only by sighs and bless-
ings; the soldiers conducted with the

greatest decency and propriety, and the
executioner seemed in a worse plight than
the criminal. As soon as the criminal was
ready, the executioner pushed him sud-
denly from the bench, and he fell several
feet before the rope brought up. But I
could not look any longer; the curiosity
which brought me out here failed me.—
These men had been regularly tried, and,
as I was told by an Irish clergyman pre-
sent, with the utmost solemnity and fair-
ness—they had been convicted and sent-
enced in public, several days before.

I have made the above extract from my
journal, and will now place beside it one
written in Asia Minor, of an execution I
saw there. I wish not to enter into an ex-
amination of the comparative merits of the
Greeks and Turks. I should consider it
an insult to reason, after what I have seen;
for though the Greeks, to their own knowl-
edge, have disgraced themselves by some
of the bloodiest and most cruel actions to-
wards their prisoners, never, in one in-
stance, and I defy any one to produce it,
have these acts been committed with the
connivance of the government or the upper
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out an order from the chief of the police,
and he demands three thousand piastres
for the privilege we ask of removing the
nuisance. We hoped to make him take
less, but he knows that to-morrow it will
be necessary for us to do so, cost what it
may."

But, ah! he bow'd to die,
Strange darkness seal'd his eye,
And there he lay, like marble in his shroud,
He, at whose infant night, even trembling love was
proud.
Yet she who bore him shrink not 'neath the rod,
Laying her chasten'd soul, low at the feet of God.
Now, is her victory won,
Her strife of battle o'er,
She hath found her son,—she hath found her son,
Where death is a king no more.

She hath said to see how bright dith shine
In eternity's sphere that lamp divine,
Which here 'mid the storm of earth severe,
She tenderly nurs'd with a mother's fear:
Forgot all her toils,
The pang that left no trace,
When memory treasur'd in heaven its spoils,
These find no place.

To-day I am told the Cadi has declar-
ed that the suspicions of the man's being
a robber have been fully confirmed!

EXTRACT FROM SMITH.

With the following elegant extract from
T. SOUTHWOOD SMITH, the reader will be
highly pleased. It is a foretaste which
will make him desire to learn more of the
work.—*Trumpet*.

The doctrine, on the other hand, which
it is the object of the preceding pages to
establish, discloses a principle which is
more benevolent in its tendency, and which
we it properly felt and invariably re-
garded in the affairs of life, would have a
happier effect on society, than any other
opinion which has ever engaged the at-
tention of men. It leads to a distinction
which is but beginning to be observed
even by the intelligent and enlightened,
and which when it shall come to be gen-
eral, will alter astonishingly the moral con-
dition of the world. It leads to an exact
discrimination between the criminal and
the crime; while it inspires us with abhor-
rence of the offence, it softens the heart
with compassion for the unhappy condition
of the offender; induces us to do every
thing in our power to change it; to give
him better views and better feelings.—
When we hear of the perpetration of a
crime, we are apt to think only of punish-
ment. What suffering can be too great
for such a wretch! is the exclamation
which bursts from almost every lip. The
sentiment is worthy of the unlovely doc-
trines which produce and cherish it. A
more benevolent system would excite a
different feeling. What can be done to
reclaim the unhappy offender!—What
means can be taken to enlighten his mind,
and meliorate his heart! What discipline
is best adapted to his mental and moral
disorder! What will lead him back to vir-
tue and to happiness most speedily, and
with the least pain!—Such is the feeling
of the mind enlightened by the generous
doctrine we have endeavored to establish.
Could it but enter the heart of every legis-
lator; did it but guide the hand that con-
structs the cell of the poor captive; did it
apportion his pallet of straw and his scanty
meal; did it determine the completeness
and the duration of his exclusion from the
light of day and the pure breeze of heav-
en; did it apply his manacles, (if disdain-
ing to treat a human being with more cru-
elty than is practiced towards the most
savage brutes, it did not dash his chains to
the earth,) what a different aspect would
these miserable mansions soon assume!—
What different inhabitants would they con-
tain! Prisons would not then be the hot
beds of vice, in which the youthful offend-
er grows into the hardened criminal, and
the want of shame succeeds the abolition
of principle, but hospitals of the mind, in
which its moral disorder is removed by the
application of effectual remedies.

The person who habitually contemplates
all mankind as children of one common
Father, and appointed to one common des-
tiny, cannot be a persecutor or a bigot.
He may see much error, which he may
lament, and much misconduct, which he
may pity; but a generous affection towards
the whole human race will dilate his heart.
To the utmost of his ability he will en-
lighten the ignorant, correct the erring,
sustain the weak, bear with the prejudiced,
and reclaim the vicious. Firm to his
own principles, he will not trench on the
liberty of others. He will not harshly
censure, nor suspect an evil motive where
integrity obviously directs the conduct.—
Mildness will be on his lips, forbearance
will mark his actions; and universal char-
ity will connect him with the wise and
good of all climes and all religions.

He who believes that a Being of almighty
power, unerring wisdom, and unbound-
ed love, is seated at the helm of affairs, &
is making every event to promote, in its
appointed measure, the highest happiness
of all intelligent creatures, must possess
perpetual serenity and peace. The storm
of adversity may gather above him and
burst upon his head, but he is prepared
against it, and it cannot dismay him. He
knows that the evils which encompass him
are only blessings in disguise. The fair
face of nature smiles upon him with a
brighter radiance. The boundless ex-
panse of heaven above him, the painted
plain beneath him, the glorious sun which
diffuses light and life over the ample and
beautiful creation are magnificent gifts of
his Father, on which his enlightened eye
beholds engraven the promise of his higher
destiny. The narrow precincts of the tomb
can neither bound nor obstruct his en-
larged view; it extends beyond the cir-
cle of the earth, and reaches to that cele-
stial world, where progression in excellence
is infinite, and happiness is unchanging
and immortal. Nothing can disturb his
steady confidence. In the most awful mo-
ment of his being, his feeling is sublime as
his destiny is glorious: even while he is
partially subdued by death, and dragged
to the confines of the tomb, while he is
sinking into it, and it closes over him, he
can exclaim in triumph, "O death, where
is thy sting! O grave, where is thy victory!"
—Thanks be to God who giveth me the
victory, through Jesus Christ my Lord!"

Fate of Russian Generals. Many con-
jectures have been stated in relation to the
sudden death of Diebitsch; but whether he
died of cholera morbus, apoplexy, arsenic,
or chagrin, is not very material.—
Since his death it is stated that Gen.
Sacken has gone mad; Gen. Rudiger has
been seized with cholera; Gen. Kreutz
has fled before Chlapowski, and Gen.
Geismar has been banished to Siberia for
10 years, because he was beaten by the
Poles. While we neither wish for dia-

ease or death to be visited on the aggres-
sors of a brave people, we do wish suc-
cess and liberty for the Poles.

New Bedford Gazette.

Good Chance for an Enter-
prising Clothier.

THE Subscriber having taken back the undivided
half part of the NEW FULFILLING MILL, last
year put in good order for dressing cloth by CON-
NELL LANE, now offers to lease the whole for three or
five years, or to sell one half or the whole at a great
bargain. He will take in pay Woollen and Cotton
& Woollen Cloth which may be manufactured in this
place to as good advantage as at any other in the
Union. As the subscriber is to leave this river for Flor-
ida, by the middle of September, application should be
immediately made. The Mill has good new tools for
dressing cloth, but no carding machines, has a very
convenient chamber for manufacturing. There is
about 30 acres good land, a good dwelling house and
new barn. Should it not be disposed of by the above
time it will be left for disposal with JOHN POTTER,
Esq. of this town. Its location is three miles from the
State House. JOSEPH LADD.
Augusta, August 9, 1831. 33-1f

NOTICE.

I HEREBY relinquish to my son Lepleigh Perry
Sawell, of Corinna, Somerset county, Maine, his
time and grant him liberty to act and trade for him-
self and shall claim none of his earnings after this date.
SAMUEL SAWELL.

Attest: CLARY K. MADDOCKS,
CLERK OF COURT,
SALMON G. SAWELL.
Corinna, June 27, 1831.

REACTION WHEEL—AGAIN!

THE public attention is solicited to the following
notice of *Turner's Reaction Wheel*, extracted
from the May Number of the "Journal of the Franklin
Institute," edited by Dr. THOMAS P. JONES, late super-
intendent of the Patent Office. Dr. Jones' opinion upon
the subject of patents will be deemed conclusive by all.
"23. For an improvement in the *Reaction Wheel*:
John Turner, Augusta, Kennebec county, Maine, Janu-
ary 18.
"This patent is taken for an arrangement which is
essentially the same with that claimed by Calvin Wing,
the specification of whose patent was given in our
February number, page 86. In the present specifica-
tion the whole is imperfectly described; the part which
Mr. Wing calls the *lighter* is here mentioned, and we
are told that 'this mode of relieving the wheel from
the weight of the incumbent column of water, is what
is specially claimed as my invention.'
June 22. 25.

To the Honorable HENRY W. FULLER, Judge of
the Court of Probate within and for the County
of Kennebec—

THE petition and representation of Nancy Jackson
Guardian of Margaret Jackson, Joseph Jackson
William Jackson, and Louisa Jackson, Minors of
Atton, in the county of Kennebec, respectfully shews,
That the personal Estate of said Minors, which has
come into the hands and possession of the said Guardian
is not sufficient to pay the just debts and demands
against said Minors by the sum of three hundred sixty-
seven dollars. That the said Guardian therefore makes
application to this Court and prays your Honor, that
he may be authorized and empowered, agreeably to
Law, to sell and pass deeds to convey so much of the
real Estate of said Minors as will be necessary to sat-
isfy the demands now against said Minors, together
with incidental charges. All which is respectfully sub-
mitted.
NANCY JACKSON, Guardian.

COUNTY OF KENNEBEC SS.—At a Court of Pro-
bate held in Augusta on the last Tuesday in July,
1831:

On the petition aforesaid, Ordered, that notice be
given by publishing a copy of said petition, with this
order thereon, three weeks successively in the Christian
Intelligencer, a newspaper printed in Gardiner, that
all persons interested may attend on the second Tues-
day of September next at the Court of Probate then to
be holden in Augusta, and shew cause (if any) why
the prayer of said petition should not be granted.
Such notice to be given before said Court.

Attest: W. EMMONS, Register.
A true copy of the petition and order thereon.
Attest: W. EMMONS, Register.

PEASE'S SMUT MACHINE.

THE subscriber having been constituted sole agent
for the State of Maine, for the sale of DAN PEASE'S
PATENT SMUT MACHINE, and the right of
using the same; hereby offers for sale rights for using
the said Machine, for counties, towns or single
machines, on liberal terms. These Machines have been
in use many years and received the entire approbation
of all who have ever used them, need no other recom-
mendation than the universal approbation which they
have always received upon trial.

Applications made to the subscriber at Gardiner,
Maine, by mail or otherwise, will receive prompt at-
tention. JEBBULON SARGENT.
Gardiner, April 27, 1831. 3m.

The attention of the public is invited to the follow-
ing certificate.

The undersigned hereby certify, that they have used
one of *Pease's Patent Smut Machines*, for about
three years,—that they consider it the best Machine
for cleansing grain, now in use. It not only cleanses
the grain from all smut, dust and chaff, but also sepa-
rates it from all foreign seeds. The Machine is one of
simple construction, and, judging from the one we have
in use, of durability,—and we cheerfully recommend it
to the attention and patronage of the public.

JAMES N. COOPER,
ALEX'R COOPER.
Pittston, May 19, 1831.

NOTICE.

THE subscriber hereby gives notice that he has
taken the Felling Mill and Carding Machine in
Unity owned by Col. James Conner, of Gardiner, for-
merly occupied by Mr. Morse, and intends to carry on
the business of CARDING WOOL and DRESSING
CLOTH in its various branches and is ready to ac-
commodate all those who may be pleased to favor him
with their custom in the above business. His terms
will be as liberal as at any Mills in the vicinity; and
all favors gratefully acknowledged.

Wool constantly for sale. Cash paid for Wool
and Hats at the Mill. JAS. S. CRAIG.
Unity, May 5, 1831. 3m.

WHITE MARBLE GRAVE-STONES.

A FEW pairs of superior white Marble Grave-
Stones from the quarries at Dover, New York,
are for sale and may be seen near the Bank in this
village. The stones will be finished in any manner
that may be desired, and such inscriptions put upon
them, by an experienced workman, as any purchaser
may wish. These are the first white marble stones
ever offered for sale here and those persons who may
wish to place at the graves of their friends, the most
appropriate and durable stones, are invited to embrace
this opportunity. The stones are a consignment from
an extensive establishment and will be sold cheap.
Apply to P. SHELDON.
Gardiner, May 10, 1831. 19.

SUMMER ARRANGEMENT.

THE Steam Boat WATERVILLE, Capt. Bryant,
will run on the Kennebec as follows:
Leaves Bath for Augusta Sunday P. M.
Monday runs down and up the River;
Tuesday " down;
Wednesday runs up;
Thursday " down and up;
Friday " down and up;
Saturday " down.

SHOE-MAKERS WANTED.

WANTED immediately, by the subscriber, four
Journeyman shoemakers, to whom good wages
and constant employment will be given. None but tem-
perate and genuine "working men" need apply. Also,
wanted, two active young lads as apprentices.
BENJAMIN WEXMOUTH.
Gardiner, August 18. 33

APPRENTICE WANTED.

A honest and capable young man is wanted as an
apprentice to the Printing Business. Inquire at
this Office.

WANTED,

A GIRL to do the work in a family. Inquire at
this Office.

PROPOSALS.

For publishing in Gardiner, Maine,

THE

MAINE FARMERS' AND MECHANICS'

JOURNAL.

TO BE EDITED BY EZEKIEL HOLMES.
THIS paper will be published once a week, and
be devoted to the dissemination of useful knowl-
edge among the Farmers and Mechanics, and to
the interest of them. We do not deem it necessary
to apologize for this attempt to add another to the
number of the day;—we believe such a publication
productive of good, and absolutely called for by
the people at large,—a class, to which we feel a pride in be-
longing, and to whose welfare we shall be as
sincerely attached as to our own. It is not
object to set ourselves up as teachers or dictators
of our brethren, but we wish to make our journal
a medium of friendly intercourse, and thereby a
mutual instruction. In our intercourse with a
different people, we have received much valuable
information from individuals, who have un-
derstood up experience in their various pursuits and oc-
cupations, and we have felt regret that such knowl-
edge of this kind, valuable as among the positive
of practical men,—men, whose oftentimes have had
hypotheses to lead them from truth, should die un-
buried with the possessors. It is a useless waste
which many make, that they know but little,
little, when thrown into the common stock, would
serve to swell the mass of knowledge and information,
and possibly become of immense value to all.
should remember that
"Grains of sand the mountains make,"
and that the several sciences are made up of sim-
ple facts, and saved by little and little, through the
labor of ages. There are at present, but few such
publications in the United States, and none in
Maine; and cannot Maine support one such? Are
her farmers as inquisitive and ingenious, and as
other States? If the list of patents, granted by the
Patent Office afford any criterion of the one, or
test of the other, she is not far behind her sister
States in point of talent, ingenuity and desire for im-
provement. These things need to be fostered and encouraged,
by whom can this be done better, than by each
individual, by associating with each other's views and
opinions, and this reciprocal communication of
other's sentiments, through the medium of the press.
Besides the utility and pleasure which would be pro-
duced by such intercourse, there is another consideration
almost infinite importance to ourselves as free and
dependent citizens. Whatever may be the opinion
of the *prize-proud* and the *haughty* it is a serious
fact, that the destinies of the nation depend
upon the virtue and knowledge which belong to
the people. Composing as they do the great mass of the com-
munity,—standing as they do in the middle ground,
between the aristocracy on the one hand, and the low
ignorant on the other, of how much importance is
that they should be enlightened, and that their
be a firm union and a thorough understanding
among them. Their interests are one, for they are
indissolubly connected, and as necessary to
other's existence as the head and heart of man.
How much importance is it then that they should
to enlighten each other. Knowledge is power,
every new fact must add to the common strength
draw the bonds of union, and the ties of affec-
tion, and stronger. Thus enlightened, and
united, they will form a bulwark to the nation,
the factious and aspiring will no longer
sail,—a phalanx which nothing but the Eternal
can destroy.

The Journal will take no side in the ephemeral
politics of the day. Our only desire being to
promote "the greatest good of the greatest number."
The TERMS of the Journal will be \$2.00 per
annum, if paid within the year, or \$2.50 if not paid
until the expiration of the year—a discount of 10 per
cent will be made to those who pay in advance.
Gentlemen holding subscription papers are re-
quested to return them to the subscribers, at Gardiner, prior
to the 1st of December next. The publication
commence on the 1st of January, 1832, provided a
sufficient number of subscribers are obtained to
warrant the undertaking. SHELDON & DICKMAN,
Gardiner, June 6, 1831.

PROPOSALS.

For publishing by subscription, the second volume
OF A COURSE OF LECTURES
IN DEFENCE OF
DIVINE REVELATION.

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